

The Brethren Evangelist,

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OUR YOUNG PEOPLE'S WORK.

The young people of the Brethren church are everywhere organizing their efforts which means more efficient work. The King's Children Society is meeting with good success. The growth in membership and in the number of societies, we believe to be permanent, and indications are that the young people will be a great power for good in the Brethren church. Last week we called attention to the great importance of consecrated effort in whatever we do, and what we wrote was with special reference to the work of the S. S. C. E. We gave it as our opinion that the efforts of the sisters, should be united upon one thing, and that one thing the support of the Theological Department in Ashland University.

The same principle, we believe, applies to our young people's work. The King's Children Society has a definite object in view. This object is stated in the constitution as follows, in Art 1—Sec. 2. "The object of this society shall be to unite the young people of the church in good work, to increase Christian zeal, to promote spiritual and intellectual development and to organize their labors systematically for the glory of God and the welfare of humanity."

The different items in this section are summed up in the words: "To unite the young people of the church in good work." The "Christian zeal," the "spiritual and intellectual development" will naturally follow when a good work for the church and for low Christ, is engaged in. Now it is left to the various local societies to say what this "good work" shall be. There are a great many lines of church work, all of which are good, but would it not be well for the young people to unite their efforts upon one thing and earnestly labor for its accomplishment? What shall it be? That which is mostly needed and for which there is some hope of success. We suggest that the young people of the Brethren church, under whatever name they may be organized, join hands and heart in placing the tract work upon a good financial basis. This they can do with but

very little effort. The good that they would accomplish in this way cannot be measured. You have no doubt been reading the very able articles on the mission of tracts, by Brother McFaden. If so, you cannot but be convinced of the importance of this department or branch of church work, and the almost infinite amount of good that results from the proper use of tracts. We may be permitted to suggest the following plan for the successful prosecution of the work:

1. There are at least fifty organized societies of young people in the Brethren church, perhaps more. These could raise on an average, at least \$2 each, which would mean \$100, and this would place the tract work on a firm, financial foundation. No one, but those who are engaged in the tract work know what can be done with \$100, when properly used. Brother McFaden can tell you, and so can we. There are societies which would give more than \$2, making up for those which could not raise the amount.

2. The \$2 could be raised by some plan suggested by the local societies. In some places the amount is in the treasury; in other places, the dues for one quarter would more than pay the \$2. Others might appoint committees who would go out and beg the amount, while still others could easily realize the amount by holding an entertainment.

3. The society paying \$2 would be entitled to \$1 worth of tracts at wholesale prices, of its own selection, or \$2 worth of an equal number of the different tracts published. These tracts the society could distribute where in its judgment, they would do good.

4. No money to be paid until the \$100 are pledged. Should the plan meet the approval of the National Board we will issue printed pledges and send to each society in the church. When the full amount is pledged, notice will be given, and upon receipt of same, the money is to be sent.

We should be pleased to hear from Brother Talley, the National President. We believe the work can be done. And as to the amount of good that the plan would accomplish, we know whereof we speak. Nothing, however, will be done until we hear from the National President, Rev. J. O. Talley. The Ashland K. C. is ready with more than its \$2. It is true, there are many things for which money is solicited, but it is for this very reason that we urge a concentration of efforts.

When this *one thing* is accomplished, let the efforts of the young people be directed to something else.

OUR NAME AGAIN.

Apropos to an editorial which appeared some time ago on "Our name," brother P. H. Beaver sends us the following item of historical information which will be of interest to all the members of the Dunkard fraternity.

YEARLY MEETING OF 1836.

Art. 6.—What should be the name of our fraternity when a title for a meeting house is made and recorded in the public office?

Unanimously concluded to call ourselves the Fraternity of German Baptists.—*The Brethren's Encyclopedia by Elder Henry Hertz.*

Thus the name stood until 1887 or 1888 Henry Brumbaugh in a District meeting of Middle Pennsylvania, held in the Buffalo Valley church, in my presence, moved to have the name changed to read, *The German Baptist or Brethren Church.* This was carried to A. M. and there passed. This was about six years after our name of Brethren church was adopted and put on record as such. "The Fraternity of German Baptists" was therefore the official name of the Dunkard church for 52 years, and so continued to be six years after the Brethren adopted their present official name, which the dunkards are now appropriating and using as their own. I send you this exact statement of facts in the case because your Editorial is inexact in a few particulars. Truly your brother.

P. H. BEAVER.

THE FIRST DRINK.

Charles Lamb, one of the brightest spirits ever extinguished by drink, wrote mournfully looking back upon his childhood: Could the youth to whom the flavor of the first glass was delicious look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eye and passive will; to see his destruction, and not to have the power of will to stop it; and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not able to forget the time when it was otherwise, how he would avoid the first temptation to drink!—*Ex.*

THE more men know of the Bible the less respect they have for the devil and the more pity for his deluded followers.—*Religious Telescope.*